

The Just and Equall Ballance

DISCOVERED:

WITH

A true meausur whereby the Inhabitants of Sion doth fathom and compasse all false worships and their Grouad.

F.R.E.E.L.Y

F.L.

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vol I

Sent forth in the love which thirsts after the salvation of all people, to the Inhabitants of Babylon and Egypt, to the end they may receive it, and with it weigh and measure themselves, and know how they stand in the sight of God.

AND

A wo to the Priests, and a word to the Rulers, and also the difference between the true Ministry and false, whether in the Male or in the Female, and how people may come to be of a good understanding.

THIS

Is a warning to all people who are under death's Reigne and Dominion, who are worshiping God with that spirit which transgresseth against the pure life and law of God, who have forgotten God dayes without number, and say in their hearts he is not, although he manifesteth himselfe by his reproo's in their hearts and consciences, yet this spirit of truth is turned from, and they are harkening to the imaginations of men, which tellis them that the witnessie of God in their consciences is not to be minded, and so destroys the truth of God in their hearts and consciences who are worshiping they know not what, because they have forgotten the spirit of truth, which faithfully reprooves them, and being turned from it worships in another, and are out of the truth and its worship, which stands in that spirit that keeps unsported in the world.

Given forth by the testimony of truth in obedience
to that spirit which speaks truth in the inward parts
in her known to the world by the name of

Sarah Blackborow.

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The Lord God of power is risen and hath made himselfe manifest to many unto whom he hath shew'd the way wherin he will be worshipped, who is pure and undefiled, therefore in his fear are you warned to harken diligently to Gods true & faithful witnes in your consciences, which lets not the swearer, nor the lyar, nor no wicked person goe without reproofe, harden not your hearts against the reproofe of the Lord, for who so hardens their hearts cannot goe unpunished ; now while the Lord calls come, answer to the Lord, oh that there were a heart in you to answer to the Lords love, & faithfully to harken to his reproofe, for it is his spirituall gift which is given to every one to profit withall, and to exercise your consciences towards God and man ; in this gift, is life, light, and power ; therefore with it search your hearts, and see what Master you are serving, seeing none can serve two Masters, but either he must hate the one and love the other, or love the one and hate the other, and that spirit which gave forth this Scripture is the same which is truth in the inward parts, and bringeth all those who are guided by it to witnesse the truth of the Scriptures. Therefore as you love your own soules, and prize the salvation thereof ; despise not the light of Christ in your consciences, for although the Devill within you and the Priests without you, tell you it is a thing that can doe little for you, & is not much to be minded, yet know this, that unless you return and give up to its reprooфе, and by its power be brought to believe in it, and obey it, it will be your condemnation, and the condemnation of all who reject it. Therefore be warned to do no more so foolishly as you have done, to love darknesse rather then it, and so turn from it and despise it, but let it search your hearts and try your reynes, that soe you may come every one to know in the manifestation of eternall light, what spirit you bow down too, and are led by and worshipping in : the Lord God that made heaven and earth is a spirit that is not worshipped in Temples made with hands ; but in spirit and truth in the inward parts, and all whose mindes are out from this, whether it be Priests, or people, you are all in the outward worship, professing with your mouths, but denying truth in your inward parts, & that spirit by which you are reproved even for secret sins, which may be never was known to any but to your selves and the spirit which nothing can be hid from, which persues you with reprooфе though you would fain fly from it, yet it bears its witness against you, and by this spirit am I witnessed to you, and my testimony to be true, although that which hath betrayed it in you and the Priests would count me and the rest of the children of light as deceivers, yet are we witnessed true, in the spirit that speakes truth in your consciences.

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This

This is that spirit by which you should be sanctified, and so be kept cleane and unspotted, but this spirit you are alienated from and become strangers to the life of it, who in the stoutnesse, stubbornnesse, and rebellion in the unbelief, both Priest and people are fallen all into the pit, stuck fast in mire and clay, and no way there is for you to come forth, untill to that spirit you return again, which you have so much despised, and know this that if you would give all that ever you have to purchase it in your will or time, you cannot obtaine it but waiting if God in his free love will give it you again, with his reprooves prize it, for his spirit will not alwaies strive with man, but it will strive untill it hath left man without excuse. To the end that he might return and be saved, and so the Lord be cleare of the blood of all men, now I dearely exhort you all to turn at the reproove of the Lord, that you may know the power of his gift, and its leading in the grace of God, which is sufficient for you all as you abide in it, and this I know and doe witness, and am constrained to bring in my Testimony amongst you, that even the grace vwhich is freely given to you all of the Lord vwill bring salvation, you believing in it, and abiding vwith it, but all those vwho reject it, and despise it in its first appearance, vwhich is to reprove and check and to manifest unto you, truly the vway of life, and the vway that leads unto death, you that despise this one talent, and persist in so doing, cannot receive more, but are daily in danger of having it taken away, even that one which have been freely tendered to you, and the Lord will assuredly require of you sloathfull wicked ones, what improvement have you made of your talent, it will not excuse you that the Priest hath told you it was not so much to be minded, neither will it excuse you that you have buried it in the Earth, therefore feare and dread for the living God is terrible against all those that despiseth the riches of his love, and turnes his grace into wantonnesse, and tramples underfoot the blood of the covenant for a lust or a thing of nought, and departs from the Testimony of truth in their own consciences, and so turns to that spirit which makes strong to do evill, and keeps in the power of the evill one, every one acting what seemes good in your own eyes, cursing, swearing, lying, envious persecutors, impatient, wrathfull, high-minded, being without bit or bridle, and so in the liberty to act all manner of wickednesse, this is the state of those who are not restrained by the spirit of God in their consciences, who are from under the Government of Christs spirit, can willingly act evil, and yet in the wickednesse of their minds, cry peace to your selves, while Christs pure life is pierced by all your wickednesse, oh yee generation of evill doers, how long will yee persist in your ungodly practices, & give your selves to that spirit which daily delivers you to the Devill and his workes, which keeps you under the power of darknesse, woe from the pure God is unto you who love darknesse rather then light because your deeds

are evill, even that love which you have slighted and that righteous spirit of truth, which you have oppressed cries woe against you, and commands Gods children who are led by that spirit to cry wo against you, and freely to acquaint you, that the indignation of the Lord is against that in you which works in ungodliness, and the whole man, body, soul and spirit, cannot escape the day of his righteous judgement, who will then plead with you in righteousness and recompence to every one according as your work hath been, and then shall you know there is no peace to the wicked, although the Priests cries peace to you. And the lying spirit in you being strengthened by their ministry cries peace to you; what peace while you are adding sin to sin, and drunkennesse to thirst, and yet say in your hearts, though I doe this, yet I shall have peace, nay thou nor you will not find it so. The Righteous God of heaven and earth will not spare neither Priest nor People, [Deut. 29. 19, 20.] for the anger of the Lord and his jealousie, shall smoak against you, who have despised the witness of truth in your consciences, and goe on in so doing.

Woe unto yee all, ob yee Priests which are found in this desperate wickednesse, to teach the people to neglect the witness of God in their consciences, telling them that it is of their nature, and persuading them its not sufficient to shew every sin, nor to give power over sin, I say, you who are in one unity in the spirit of darknesse, guided by the imaginations thereof, knowes not what the gift of God is, nor its sufficiency or power, for how should yee who are despising of it, and embracing another spirit which is proud, impatient, wrathfull, covetous, persecuting, and rejoicing to strengthen the same in others, that so they might imprison, buffet, and beat the Servants of the Lord, who comes at Gods Command, to witness the way of Redemption for your soules, in brist the light of the world, and for no other thing have beeno abused so as is too much o be mentioned, [in this City and else where] what hath been their sufferings for truth-sake, and now you who have beeno Teachers of the people, who have rejected the witness of God in your selves, and taught the people so to doe, what bruitishnesse is brought forth by you, and how much you blemish, even your rationality. Let your fruities declare, and now I say unto you, what have you besides that which you have rejected, which bares testimony in you against the Devill and his workes, or that can let you see where you are, and what you are. The indignation of the Lord its hot and terrible; yea, it burnes as unquenchable fire against the Generation of Priests, who waits in the way to murther soules, as Robbers waites for a man, [Hos. 6.9.] you of all the generations of men, must drinke deepe of the Cup of Gods furie and eternall indignation, woe unto you, yee beastall ones, who are following on to know in your owne spirits, which is blinde and can see nothing, nor knoweth not the woes, that are comming on you. The Lord is gathering his Sheepe out of your bands, and manifesting the true Sheepheard, who hath laid downe his life for his Sheepe, he is become Teacher.

Teacher himselfe, and his Sheepe heare his vayce ; and not one of them can follow
 a bireling, who are strangers to that Teaching : Oh yee birelings, the mighty God
 of Jacob is stretching forth his Arme and making it beare ; that in his Almigh-
 tie power, he may gather you together as one beape, that so he may deale with
 you as one man of sin, in whome the number of the beast is as the age of a man ;
 the Lord hath discovered it so to be, the day of your being warned is much past, and
 many of the deare Servants of God hath deeply suffered ; even unto death. These
 stand a witnessse against you ; and for your werkis you must lye downe in sorrow, who
 would none of Gods councell, nor hearken to his reprove, therefore will the Lord
 laugh at your calamity and mock when your feare commeth, whose desolation shall
 come as a whirlewinde upon you, which you shall not be able to resist, although
 you seeke to strengthen your selves with carnall weapons, as the false Prophets ever
 did, making use of the powers of the earth, that so you might with more strength
 persecute the Children of God. Oh yee potshurds of the earth, who are, in one Uni-
 tie with death, hell, and the grave, all bound up together in enmyties, to make War
 against the deare Lambs of Christ, and the measure of his life in people, which is
 made manifest a light in every man, [John 1. 4.] and to as many as have so
 received him, he hath given power too, to become the Sonnes of God, we feare not
 what man can doe unto us, for manie of us have nothing to loose, but what is freely
 given up, or already suffered the losse of for Christs sake, we feare the Lord alone who
 hath often delivered us. when the Devill in men rose up against us, and now I say unto
 you he whom we have waited for is come, who hath wrought redemption in many who
 are come to the end of their hope and faith even the salvation of their soules, and we
 in the power and strength of him, which hath brought salvation, standing, and abiding,
 are over the powers of the earth and Prince of darknesse ; and this is the message which
 I have to declare that Christ the light of the world is come, and hath brought forth by
 his owne eternall power, the seed of the kingdome, which was covered with darkness and
 was the smallest of all seeds, but is now sprung forth a plant of everlasting renown, and
 this is witnessed among a poor despised people, even this is he unto whom all power in
 heaven and earth is giv n, who is ascended even the same that descended, that so he
 might be the fullnesse of all in all, who was under all in all ; that he might reigne
 over all in all. And this is he who shall be found worthy to rule the Nations
 who will overturn, overturn, untill he whose right it is be set up Ruler and Go-
 vernour in the heart and conscience, that so he might Rule the earth in righte-
 ousnesse, and the great ones of the earth, must bow before our God and Saviour,
 your Crownes you must lay downe at his feete, and become fooles before him,
 untill this be witnessed you will be overturned, this is known in that which sees
 thorough Kingdomes, and what is doing in Kingdomes ; that untill you bow
 unto the feet of our head, who is Christ Jesus, you shall one dash against another

ther, as proud waves of the Sea doth overwhelm one another, and one dash against another, and bring forth nothing but tosses and torments to your selves, and no settlement to the Nations. Therefore bow before the Lord and cease despising his little ones, say not in your hearts these despised ones we will trample under our feete, for verily our God whom we serve is mighty and we are at peace in his will, we know assuredly when he saith unto the proud waves thus far shall you goe and no further, that word of his power shall bind and limmit; even the proudest swelling waves, know this yee proud ones of the earth, who are forgetting the Lord everie day; even our God whome we serve we know can dash you in peices at his pleasure; even the mighty God of Jacob, whom none can know, nor come neare; but in and by his own gift, which free-lic he hath given to the lost world, its that which never changes nor never consents to sin, which is in you but not of you, nor of your natures, this is that spirit which is in him, and of him who is the light of the world, which reproves you and calls you from your iniquities, by its secret searching you in your consciences, its a spirit of life and light which hath no darknesse at all in it, & as you bow to it, and are searched by it, you may come to know your selves, and what your work is, while you are joined to the spirit of darknesse, and what you are doing in this hour and power of darknesse, and to see him whom you are peirceing, and to mourn over him, and so to the repentance never to be repented of, and this would be a good state for you, if the Lord in his mercy bring you to it.

And you who have been high in profession gathered into Church fellowships; when the spirit you witnesse comes to try you, it will find you in the world, under the worldly spirit, adding oppression to the suffering one, acting in the same nature even where drunkards and swearers are found, who come one day in the week to worship God with the same spirit they curse and sweare and act wickednesse in all the week before and after, even here are you found. And to that of God in your consciences doe I appeare, which beares a testimony against you, who are in the pride of the world, in the lusts of the flesh, delighting your selves in the vanityes of your hearts and minds, many of you manifesting the same enmity and wrathfullnesse, offering violence to the servants of the Lord not manifesting a suffering spirit when they come amongst you but offering violence, now what difference is there between that spirit you worship in, and that spirit the world worships in, or what testimony bare you to Christs pure Redemption, more then they doe whom you call the world, whilst you are found in the same practice and vanityes, which layes you under the worldly spirit; even where they are which never bare any of those names of separation as you doe, now be honest and let that be received by you which will not lye but is true and faithfull to you, confess to it, and bow to it, and answer the Lord in your return, doth

doth not the spirit of truth in your consciences reprove you for these things a-
 forementioned, and so where it finds the world it finds you, and many of you
 more hardned and further from God, then many of the dark world are, now
 can you tell what is become of the righteous seed, if you did feele its sufferings
 and its groanings, and what it is amongst you that causeth it so to suffer in you,
 can you tell where it lyeth, and what the clothing of it is, when these things
 you know, feel, and witnesse, you will hang down your heads with shame, for
 that's your covering now, although you see it not, its time for you to answer to
 the Lord, who calls you by his everlasting witnesse, and leave off your babling,
 and your many things, there's but one thing needfull for you, and this in the
 cumber of your minds in the many things has been forgotten, even the word of
 God in your hearts, which should have been as a light and as a lanthorn to your
 feet, therefore now lay your hands upon your mouths and come down, stop
 your mouths in the dust you exalted ones, who are above the just principle of
 God in you, in the exaltation there stands your sacrifices, and the spirit of truth
 which should offer to God suffers, and is oppressed under that which exerciseth
 you, and this the children of light sees, and there lise feels, who are come to
 witnesse a separation cleen and cleer in them, between the spirit of truth which
 delivers to God, and the spirit of darknesse which delivers to the devill, and
 so in the manifestation of Gods pure light, we know that worship which stands
 in the spirit of truth, and that we have unity with, and are in unity with that
 spirit, when ever it acts, and where ever it acts, and whatsoever it acts in, and
 we know that in this, the least of Gods children is a good favour unto the Lord,
 and the Lord delights and is well pleased with such worshipers, and seeks such
 to worship him, and in his own eternall light we are manifested, to be those who
 worship in spirit and truth, and we know that we are as a garden enclosed in
 our beloved, and as a fountain sealed is our beloved to all fleshly wisedom, and
 none but they who by the eternall power come to have their eye opened which
 was blinded by the God of the world, can see our beloved or the beauty of his
 pure worship, which stands in the spirit of truth, and they who are turned from
 this, are worshiping in another, which daily delivers them to Sathan and his
 power, and so worship they know not what, and this worship Gods soul hates,
 but I know there are many in whome there is tendernes in spirit, whose soules
 are breathing after that which is pure, and cannot be satisfied where they are,
 but are thirsting after the pure immortall, and for such my soule often cries unto
 the Father of life, that that which separates and vailes may be taken away, and
 and they come to feed among the children of my heavenly Father, upon the
 bread eternall at the Table of the Lord, where the lambs sit all together in peace,
 out of the noyse of the troubled waters of the Sea, or the haries of Babell, but in the
 beautifull

beautifull City of *Sion* the children fit in peace, in the arm of eternall almighty-
nesse in the bosome of our eternall Saviour and dear married husband for ever,
where none can make us afraid, salvation is our walls and bulwarks, everlasting
praises is the gates of our glorious City for ever more, often doth the spirit of truth
and love, which is now my life, breath forth it self to the God of mercies, that these
who are now groaning might be brought into fellowship and freedome in that spi-
rit which is one with the Father and the Son, in which alone is our fellowship,
and a stranger cannot intermeddle with our joy and peace. Dear hearts, the Lord
God knowvs I lye not, I could be contented to suffer much for the seeds sake,
which groans and is burthened at the wickednesse vwhich you see, and deadnesse
vwhich you are sensible of, amongst them whom you are in fellowship vwith,
thats the true suffering spirit vwhich you must all turne to, vwhich gives you a
sight and a feeling of those things aforementioned, and so look not forth, but
dvvell vwith the sufferer, and take heed of that vwhich vwould carry you out to
complaine in vwords, for the deceit may get in there, and vwhile your mind and
tongue is exercised vwith talking, you may lose your true sense, and feeling, and so
keep vwith the sufferer and let your minds be staid there, and vvaight and suffer
vwith it, untill it hath vrought redemption for you, both from amongst your
false vvershipers and deceitfull fellowships, which are not gathered together
by the witnessē of God in their consciences, which calls into the power out from
the world and that nature which holds the truth of God in unrighteousnesse, even
that truth which bringeth into one eternall unity, and maketh all of one heart, and
one soul, one body, one head, one power in all over all, and this is witnessed
among those who are gathered into fellowship by and in the spirit which speaks
truth in their inward parts, and so take heed, for if you watch not, another spi-
rit which leads into the liberty may betray this, vwhich groanes and suffers, and
is burthened, and you may come to lose your tendernes, and so grovy up in
that ease in the exalted spirit, and if this get a liberty in yee, then the boaster
lives vwhich boast of peace, and this state many are lost in, therefore I as knowv-
ing your estate, and knowving how I vvas preserved and brought forth by the
spirit of life in Christ Jesus, vwhich vwas the same spirit then as now, onely it
was a sufferer, even as it is in you at this day, therefore being sensible of your
state and condition, I cannot but salute that suffering seed, vwith these lines, and
freely acquaint you that in that vwhich feelest the sufferings and brings into the
fellowship of that suffering one, to abide there in the patience, vwithout mur-
muring, then vwill you feele the love in that vwhich suffers in you, never to leave
you nor forsake you, but if you goe forth to ask councell of blind guides, then
may you perish in the pit vwhere they are, and betray the suffering love in you,
and truly deare hearts, you had need to your vwatch, that you may not forsake
the

the one thing needfull, for the many things, and this is my witnesse to you, that that love which suffered in me, and called my mind out of the exaltation, in the sence and feeling, groaning under that which opprest it, was that in which I was preserved, and that love never left me, nor forsak me, but thorough many troubles and tribulations in spirit, was still with me, though it suffered long, it still was kind to me, though I knew it not, yet it persued me with love, and visited me with reproofs, even from my verie childhood, and though I was long a Professor, yet I never knew, that this love that visited me with reproofs, and sighed and groaned and suffered in me, was that which would work redemption for me & all that while, that I kept turned from it, I could never be satisfied, but still I was kept seeking, but I knew not with what nor where, & grosse darknesse was over me: but I knew it not, but still this witnesse persued me, and followed me with its reproffes, and a feare I was still in, as this reprover persued me, and so the sence and feeling was thus far preserved in me, that I knew the pure redemption which my soule thirsted after was not wrought, neither in me, nor in those whom I was in fellowship with, and a cry often passed thorough me, to the true and faithfull witnesse, to the witnesse which will not lye. The beginning of the creation of God, and this I could never find out the begining, nor the ending of it with all my falling wisedome, and then I said in my heart, but where is Sion the City of God, which is at unity in it selfe, in one eternall spirit, and I went forth and was very active to enquire both of Priests and others, but could never find that which could satisfie me, whilst mine eye and eare was abroad, then I said in my heart all men are liars, and then a resolution was begotten in me, to find Christ in me, and I saw that if I found him not in me, as neare and as willing to deliver me as the Devill was to destroy me, I should never be saved, so I returned into the silence out of all babling talke, and daily felt that witnesse, and so my mind came to be staid there in the power of that spirit to lead and teach me which was a convincer in my conscience, and then some freinds who were called Quakers, came to visit me, and I confesse I was very loath to see them, for I was afraid of being deceived, or going forth any more: for I began to feele a Teacher in me, and to have a hope that I should obtaine in that spirit which my soule thirsted for, and I was very loath to goe forth any more, but they comming to visit me, when I saw them, I asked them if they could teach, and they told me they could declare of the true Teacher, which could never be removed into a corner, and so spake a few words concerning the witnesse, and in Gods true power, and everlasting life. Their testimony stood, and in that spirit, I received their testimony, which was one with that spirit which witnessed in me, from my childhood to that very day, and my heart was glad, and my love sprung, and still in that I kept which was my teacher in silence, but little did I know when I was here what I had to passe thorough, and it woulde be too much for me to bring forth in Paper and Inke, but to the true and faithfull witnesse my mind was still called, and in the light of this, I came to see where I was and what I was, and to learne him, who wrought redemption for me in himselfe, in me, yet without me or any thing of me, he freely wrought redemption for me,

and this mystery I could never understand, untill I came to winess it, and this is my testimony which I beare as I am called thereto, or moved of the Lord, that not any thing of the creature which they can doe or act in, can purchase any thing for them, for neither be that willeth, nor he that runneth, but God that sheweth mercy, freely in his owne gift wherof gift manifest it selfe and calls you to learne of him, and so you have nothing to do but to stand still in this call, whose minds are turned to it, and in it to take heed to watch that with Gods true and faithfull witnessse, you may abide that you may feele its power, to guide your minds and stay you alone upon its selfe, and this which thus visits you, comes not in your time, nor in your will, nor when you please, but in the Fathers time and love, which love waits to magnifie you, and to doe you good freely by visiting e-very day, and afflicting every moment that so you might know your selves. Return and be saved. And now I say unto you the day of small things is precious where the gift is Received. Long may it be tendered to you, and do some work in you acceptable to the Fa-ther, whether you be in it or out of it ; but there is a strong power which stands strong in you, which if you joyn too, and depart from the witness, may binder you from being joy-ned to this worker, for your will there is a power which lead from God ; but there is an Eternall Power in his Witness which is stronger then that, and as it is abided in and not betrayed, you will feel it ; So in this Redeem your time while you have it, and to your watch, that by that which is out of time, which was before time was, which has neither be-ginning of daies nor end of time, you may be gathered ; And so take heed, and be-warmed, for the greater Love hath been tendered to you, the greater will be your Plagues who despise it, and 'tis not grievous for me to speak these words againe unto you, and it may be profitable for you ; but however I know a good Saviour I am in them unto the Lord, and my Testimony shall stand for ever, and is sealed by that Spirit which hath sealed me unto the Lord for ever ; Faithfulness is in my Testimony unto the Lord and you, whether you beare or forbeare, my Reward is with him, which lives for ever ; And now this is that which I speak againe, and lay upon you, and have power so to do, that you return to the true and faithfull witness in you, and cease from words, and dwell in silence with that Spirit which calls your minds to barken to it, that you may be joyned in the po-wer of it, who works in you both the will and the deed, according to his good pleasure, and all who are waighting here. The Lord God of Heaven and Earth keep and preserve from the power of the Murderer which seeks every way to destroy.

And unto all you who are in the exaltation, and at ease there, contenting your selves in that you are gathered into Church-fellowship, and so think better of your selves be-cause of it, not minding what you are building up, or upon, even as others of the builders of Babell, no more knowing where that stone lies then they do, and yet you are all at work and building without it, to that of God in your Consciences I speak, which if ever it arise to bear its Testimony, would let you know you are more dark then Caine was, who knew when he had Slain that Righteous seed, which is more then many of you know, though you slay it often, neither do you know you are professing of Christ with that Spirit which hath turned you from his Life and are

are out of its Power, and so with the Power of the Murderer, the pure life is slain, and this is the reason, that we who live in the sight, sence and feeling of the sufferings of the sufferer in you, we cannot but beare our testimony against that worship and profession which causeth it to suffer, and with the spirit of sound judgment in the manifestation of Gods pure light, is all judged; under what name soever whether Baptists or other, who are turned from the pure principall of life for you are no more then the world are, nor your worship no more acceptable with the Lord, while the righteous life is pressed as a Cart with sheaves, your sollemne assemblies, is abomination to the Lord, and your Sabbath dayes above all others is the day for you to manifest your pride and your vanities, even as the world doth so that whether you regard a day or not regard a day; its neither of them to the Lord while you are found in that spirit which delivers you to the devil, & makes an offering of all you have & do possesse either in gifts or parts to the Prince of the ayre, which is ruler in the children of disobedience, and rules in you while you live in disobedience to the life of Christ, and this spirit keepes you under the power of sin in the alienation, estranged from the life of God, and if that read the scriptures, it rests it your destruction, and so what works soever that spirit do's or acts in, it still keepes in the devills kingdome, all who are act-ed by that which transgresseth against that life of the scriptures, and now to that of God in your consciences, which beares a true testimony there, with you or against you & who that justifies, I condemn not, but it would be well for you, if you could loye it, whether its testimony be for you or against you, and none ever did or can receive the gift of God; but who received truths testimony there, & no other way is there for any to come back again, who are so high in the exala-tion; but by owning of it which you esteem as a foolish & simple thing which is so much despised, & therefore the way is straight, & the Cross hard to be bowed too by all vwho are high and at ease, but none can be a Disciple of Christ, but vwho take up his Crosse, to all carnall vading things, and in it followv him dayly, I knowv sometimes you feele a reproofe by the righteous spirit of the Lord, and are convinced that you are vain, and your very prayers, you are condemned for, and confesse your best vworks are sinfull, and many of you doe knowv that you vvant a bridle for your tongues, vwhich is often babling of the scriptures before you have learned them by the teachings of the holy Ghost, and being in the dark, in your thoughts, you are puting sences and meanings upon the scriptures, and then in your imaginations you either receive or judge that sence and meaning vwhich your busie mindes are exercised in, and so your vwill be vworking and seeking though never able there to come to the knowvledge of the scriptures, because the scriptures is a sealed boqk to that wisdome, its time for you to cease, serving that master, which heitherto has been served, and know Christ the light of the world, whose life is the light in you, but this light being covered &

hid in grosse darknesse, though some times it shines out of obscurity, being despised, hence it is that in the grosse darknesse you have lost your own state, and the knowledge of your selves, and that which should search your hearts; and so the power of the Lord in its searching and cleansing work, is yet to be learned, and it is the desire of my heart that you may not perish; but that to the spirit of judgment and burning, you may come, who are in the exaltation above the pure principall, that that which is above may be cast off, which oppresseth the just; And to the sword of the Lord you must come, which is put into the hands of love that so the Ministratiōn of condemnation, may be glorious, say not in your hearts, this we have passed thorough already, something of it some of you may have known, but you are got above it too soon, and the first born is alive, and that must be slain, and the slain of the Lord shall be many, and this will be witnessed, and so to the slaughter, and to the sword, and judgment, plagues, pestilence, and famine, must all come againe; who thorough the Ayrieses of your minds, and adulterated spirit, hath given libertie to your selves, to act in that which once seemed to be dead in you, and so are alive againe in that which lives to self and not to God. And that which should be bound is free, and that which should be free, is bound, and this is true, as before the Lord God of heaven and earth, whose pure eye runs too & frow in the earth, before whom all things and persons are naked, & bare, no covering can hide from him, nor no Mountaine, though you have heaped up never so high ones. The day may come, when you may call to these to hide you, I have known such a day, and some of you may wherein you may call to the Hills and Mountaines to hide you from the presence of the pure God; they may fall upon you, but they shall not be able to hide you, and your faith and hope which stands in the exaltation, will be no strength to you because the just lives not by it, and this hope is to perish, as the hope of hypocrisy; oh freinds when your hearts come to be searched, you will find little cause to boast, for verily the day of Gods righteous judgment, wherein he will singe you out one by one to judgment, and you can no longer flie from his eternall power, but must bow and lie down, when you can neither goe backward, nor forward, but the flaming sword, stands to cut you down which way soever you turn, and God uttering forth his voice in your hearts, saying in his dreadfull word of power, but where art thou, who hath been as a beast before me, and no way there is to escape the indignation of God, then if you could enjoy a little of that love which you have often turned from and reje&cd, and in its light see, and power feele the arme of a Saviour to embrace and uphold you, untill he become the hope of glory in you who hath laine a sufferer under all your professions and worships. Now it would in this day be prised, freinds I know what I speake, untill to this you come, which

which hath been the sufferer, you can never witnesse the value of Acker, for a dore of hope, nor the ground of a living faith, and therefore deceive not your selves you exalted ones, for either now or hereafter, must you passe thorough the judgement, for to the judgement are you to come, and there is no escaping of it, for you, when you shall cease to have a being in your earthly Tabernacle, and death hath finish'd your course; then as death leave you, so shall judgment find you; and then that witnesse which lay under all your abominations in your life time shall now become a knawing worme, which shall never die, and so take heed least you become as a day which is past, that cannot be recalled again, the time is drawing on dailie, wherein time will be no more to you, therefore while you have time prize it, and to that return, which call you to puritie and to the truth of God in your inward parts, that the power of hell, death, and the grave, may be overcome, and the pure life, come over, in its strength, power, and authoritie, that captivitie may be led into captivitie, as the spirituall gift is received, and who comes in this gift to witnesse these states and conditions, comes to witnesse substance, but what is this to you, who are still in the shaddow, spend not your time so vainlie, but harkning to that which brings to the begining of the creation of God, & as many of you as hither come, prize it, &c. so wait that all that which hath turned you aside, may by the spirit of judgment and burning be consumed, and this is the desire of her, whose soul thirst after the salvation of you and all people, that you might not perish, but that you might turn from that spirit which hath betraied you and the truth of God in you, and repent and find mercie.

And now this I declare freely unto all people, that Christ Jesus is risen, even the same Lambe of God which was slaine since the foundation, which was the same slain at Jerusalem, and is slaying everie day in the hearts of the children of disobedience, yec this is he, and no other Christ, which we confess to & witness, even he who was dead and is alive, and lives for evermore, among a poore despis'd people, and is ascended up on high, and hath led into captivity, that which led captive, and all who are come to be witnesses of this, are come to a true testimony and ministry, even the same as they were, who brought forth their testimony in the scriptures, who spake as they were moved by the holy Ghost, and so were made Ministers in that spirit, and were witnessed by the same spirit in every conscience, and these were made ministers in the will of God, and not by the will of man, and that life was born in and by the power which never changes, the immortall seed had its resurrection in them, and they with it, in it, and such never sought their gain, from their quarter, nor never prepared war against people for carnall thinges, but as they freely received, so they freely gave forth as they were moved by the power, and many were turned from darknesse to light from the power,

power of Satan, to the power of God. And the same Ministry and power doth the same now, and thousands in this Nation, and others are turned from the power of darkness to the power of God ; Glory to the Lord for ever, who never changes, but is the same in all Ages ; And they Ministered forth to every one, according to the measure, which they in the discerning Spirit saw they were in, whom they Ministered too, and the same Spirit discernes now ; and Ministers to its own in all, and so the spirits own now, as it was in all Ages ; And the Apostles were never found boasting above their own measure, but was contended alone in Gods gift, and there they found the Lords Power, and his presence with them, which did not forsake them, and the same is witnessed now, and they had the discerning and the power to try those who were in the boasting, and had gotten their words, and the same spirit trys now all those who have gotten their words, and boast of them to get money by them, but are out of their power, and teach the people that that spirit which the Apostles had, is not to be looked for, nor cannot be attained too ; I say, if the spirit may not be attained, there is no Salvation to be attained, and so all people must perish in the power of the Devill ; stop your mouths for shame, for with the power which turnes from darkness to light you are Judged and tryed, both your words and your standing, which is not in the Eternall, but in that which is sentured in the changeable, and so though you talk of Christ the Life, yet it doth not speak it self ; and all your speakings and actings is for Condemnation with the light of Life ; and with the same spirit did the Apostles try both their words and their power, who were in the boasting, and were out of that Life ; and wherever they found either the Male or the Female out of the power, not learned of their Husband the Head, they were forbid to Pray or Prophesie ; And therefore the man whose head was covered, might not Pray nor Prophesie, for in so doing, he dishonored his Head, but the woman having her head Covered, might Pray or Prophesie, and so she honours her Head, and that which covereth the Head of the man, covers the head of the woman, and this is no mistery to those that are Ministers in the spirit, whose eye is in their Head ; these saw both Male and Female, in the Gosfell were true labourers with them ; And therefore writ that those women should be helpt that laboured with them in the Gosfell, and these knew that Christ was one in the Male and in the Female ; and as he arises in both, who is the Resurrection and the Life ; they then did and now do receive a Spirit of Prophesie, and Sons and Daughters did and do Prophesie, and Prophesie was a gife in the true Church of God, and in the true Church it is so still there to be Ministered forth to the edifying of the body, and all was not an eye then, neither are they now. And there was variety of gifts given, and so it is now, all by the same Spirit, to every one according to their Measure ; and Christ the power was one in the Male and in the Female,

Female, one Spirit, one Light, one Life, one Power, which brings forth the same Witness and Ministers forth it self, in the Male as in the Female, And both comes to learn the Scriptures by one Teacher, even the Holy Ghost, and so both are of a good understanding, who in the Light of the Spirit of the Lord comes to know the Scriptures, which is of no private intarpretation; and the reason why people want a meaning, is because there tongues uttereth forth what the Saints Condition was, who spake forth what they were witnessess off; and these reading what the Saints State was there, and being out of the witness of it themselves, hence it is that they are ignorant; for how should it be otherwise, and so both Priest and people that are in this practise wants sences and meanings. And the Reason why people wants a Teacher without them, is because they are departed from the Spirituall gift that should teach them within them, but who are returned to learn there, nead no other Teacher, but in the living Spirit and power of the Lord are made wiser then all those Teachers, who teach with the fleshly Wisdome; And all they who are taught of God Fadoms and Compasses all those who are made Ministers by the Will of man; And we see where such begun, and where they will end, who profit not the people, nor turn not from darkness to light, nor from the power of Sathan to the power of God, for how should they with the power of darkness, turn from the power of darkness; But those who are witnessess of the first Resurre~~et~~^tion, and be risen with Christ in the Power and Spirit, that raiseth from the Grave, and gives power over deaths Reign and Dominion, destroying the Devill and his works. If this power moves to declare its own mind and will, whether in the Church or out of the Church, this is a true Ministry in the vwill of God, in his Spirit and Povver; Christ Jesus the everlasting Gospell, and here the Woman Usurps not Authority over the man, but hath povver on her head because of the Angells; And vwho shall appoint in vwhat place or in vwhat Vessell this povver shall Minister forth it self in, or vwhat Spirit is that vwhich vwould limit it; And nowv you that have an eare to hear, hear; and you that can receive this do, no fleshly Wisdome can understand these things: nor no mortall eye can see into these mistories, but the Wise-man whose eye is in its head, and not a vvanderer abroad vwhere the Fools eye is; I say that eye in the Head can see into these things vwhich is revealed to Babes, even the despised ones, Servants of the Living God, vwho alone are learned in that Wisdome vwhich stands in the feare of the Lord, even his Wisdome alone brings to the knovvledge of these things, and makes all those vwho in the fear of the Lord are able to depart from iniquity, and of a good understanding Glory to our King and Saviour for ever more.

S. B.

F I N E S.